Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXVI.

CHIEF JUSTICE PARSONS.

A large part of this community have seen and heard this distinguished man. They need not be told of his greatness and moral worth. But there is a class of younger persons, who may be profited by contemplating his character. We shall confine ourselves to what one, who well knew Judge Parsons, said of him as a *religious* man. The following passage is from a discourse preached at the New South Church, where he was a communicant, on the occasion of his death, Oct. 1813.

I am not however about to speak of the qualities which constituted his intellectual greatness; of the astonishing extent and variety of his knowledge; of his intuitive sagacity; of his all but miraculous memory; of the purity and loftiness of the great maxims which governed his life; of his disinterestedness; of his fidelity to his principles in all the various relations which he sustained, as a man, a citizen, a counsellor, a statesman, a judge; or of those kind and amiable affections, which endeared him most where a man is best known, in the bosom of his family, and the circle of his most intimate friends. I mean only to speak of what has fallen peculiarly within my own knowledge—of his religious principles, and the support which they gave him in the hour of death.

Chief Justice Parsons added one more to the long list of the greatest and most revered names which live on record, who have esteemed it the privilege of their nature to sit at the feet of Jesus, and be numbered among his disciples. "I examined"—he was accustomed to say to his friends—"the proofs and weighed the objections to Christianity many years ago, with the accuracy of a lawyer; and the result was so entire a conviction of its truth, that I have only to regret that my belief has not more completely influenced my conduct." Now we are to recollect that this is the testimony of a perfectly disinterested witness; not of a priest, who may be suspected of professional bias—that it was the testimony of a lawyer, all whose life had been passed in sifting evidence, balancing arguments, unravelling sophistry, and detecting imposture—that it was testimony not only given freely to his friends in private, but declared voluntarily and openly to the world, by a public profession in this [New South] church. We are to remark too, that his was a discriminating and a rational belief. It was not tinged with the deep and melancholy enthusiasm of Pascal or darkened by the superstition of Johnson. It was founded on a calm and free examination of all the parts of the Christian system, as well as the general evidence of the whole. It was the religion of Grotius, and Newton, and Locke, kindred excellencies! whose names take no dishonor from the one which I have now presumed to associate with theirs! Nor was the religion of Christ a subject to which he was contented to give only a slight and superficial examination. He delighted to bring all the powers of his mighty mind to assist him in sounding it to its depths. He was a proficient even in the technics of theology; and was a biblical critic of that eminence, that he could always interest, and often astonish, by the accuracy and originality of his views, those whose profession makes these studies the occupation of their lives. His belief was not merely a speculative assent to the truth and doctrines of the gospel. It produced in him a sentiment of habitual and practical piety, which accompanied him to the last moment of rational life. Its strength and its power to support him were most seen, when he needed it most. He possessed a temperament so peculiarly and delicately organized, that a slight shock was often sufficient to discompose it; and it might have been feared that the approach of dissolution would have filled him with agitation and alarm. But by the blessing of God his faith sustained him without fainting in the hour of trial; and he was enabled to make all his preparations for death with more calmness than he could for several years before summon for the arrangements of an ordinary journey. I found him in his last hours uniformly tranquil and collected, stedfast in his faith and hope, though without any ostentation of triumphant confidence; not affecting indifference to a life so dear to his family, but convinced of the better wisdom, and rejoicing in the benignant Providence of God; humbly trusting, not in a life exempt from infirmities as constituting a claim on the divine justice, but in the pardoning mercy of God, declared by his Son to penitent man. His constant prayer, which I believe he did not fail in a single instance to desire me to put up for him, was, that whether living or dying, he might be submissive and resigned; and—except some affectionate recognitions of his family—the last coherent words, which this good and venerable man uttered, were a request to me to repeat this petition for him.

My friends, such a scene as this speaks volumes on the adequacy of the gospel to support us in the hour of death. I will not weaken its impression by dwelling on it. But I have one word to say on the testimony of such a man as this, at such an hour, to the truth of the gospel. The belief of the evidences of Christianity, as far as regards an ability to answer all the minor objections which a perverted ingenuity may easily bring to them, must necessarily, with a great part of mankind, be a business of authority. I would ask then those, who have entertained doubts on this subject, to come with me to the dying chamber of this great man. Consider that there never was a human being more capable of forming a correct opinion on such a subject than he who lies before you; that he has given to it the fullest and most deliberate examination; that he is aware that he is about to enter the presence of a God, who must view hypocrisy with abhorrence; and that it is impossible that he can have any wish or motive to deceive you. You would not hesitate to trust to the decision of his wisdom and integrity from the bench of justice, your lives, your fortunes, your best earthly hopes. Why should not your respect extend to his judgment, formed while his faculties possessed all their vigor, and now pronounced from the bed of death, on a subject in which you and he are both equally and eternally interested? Hear then this man, to whom all science is familiar; this profound sage; this master of human reason; hear him declare with all the solemnity which the thought of death can impart to his declaration: "I could as soon doubt of the existence of God himself, as of the truth of the Christian religion." Hear these words, my friends, and then turn and listen to the accents in which infidelity lifts her puny voice, and pronounces that to be little, which such a mind as this felt to be great; and as you listen, weep for the infatuation with which youth and vanity can be blinded! What lofty heights of wisdom and of science ought he to have reached, who is entitled to look down with contempt on the faith and hope of such a man as this? What weight of years, what character for consistency and judgment, what habits of patient investigation ought he to possess, who ventures to pronounce such a man as this ignorant of his premises, and mistaken in his conclusions! What more than human sagacity, what angelic knowledge ought he be able to command, who dares to declare that to be a delusion and absurdity, which this sublime intelligence confessed to be "the wisdom of God, and the power of God unto salvation!"

YOUTH PERSUADED TO BECOME CHRISTIANS.

From the close of Sermon XX. in Mr Whitman's volume, just published, we give the following extract. It is from the text—"choose ye this day whom ye will serve." A notice of the volume will be found on the inside of this day's paper.

3. You are urged to become practical Christians by your obligations to your Saviour. Consider what he has done and suffered for your salvation. From his instructions you first learn that God is really and truly your Father and the common Parent of the human family; that he is ever present to uphold and protect and bless you; that he never afflicts you in anger, or wrath, or resentment, but in infinite wisdom and love, and solely for the best good of all concerned; that he is constantly showering upon you temporal and spiritual blessings, and that he will never desert the offspring of his affection, but forever remain their unchangeable friend. From his revelations and resurrection you are assured of another life and a happy reunion with all the ransomed of the Lord. Consider too how much it cost him to proclaim these glad tidings and confirm their truth with satisfactory evidence. You behold him in poverty, destitute of the necessaries of life, and having not even a place for quiet sleep. You behold him calumniated and persecuted by the envious Jews and bigoted Pharisees. You witness his agony in the ever memorable garden, overwhelmed with such intense mental suffering as to cause his blood to burst from the very pores of his mortal body. You behold him in the council chamber of Pilate, falsely accused, unjustly condemned, cruelly insulted, inhumanly scourged, barbarously mocked. You behold him nailed to the accursed cross, in distress calling upon his God, his tortures malignantly derided by the degraded priests, his precious side pierced with a spear, and his humble piety commending his departing spirit into the hands of his ever-present Father. When you read the tale of fictitious woe, your hearts are melted in compassion, and your eyes are suffused with tears of sorrow. And have you no sympathy with the sufferings of Jesus, the unparalleled sufferings of a crucified Saviour, endured to rescue you from ignorance and error and sin and death? And when you listen to the tale of heroic deeds, the tear of generous approbation moistens your cheeks. And have you no approving tears for the heroic, the godlike sacrifices of Jesus? for him who could cheerfully do and suffer so much for the benefit of an ungrateful world? for him who could forgive his brutal murderers, and while enduring the excruciating pains of an ignominious death, could even sincerely pray, Father, forgive them, for they know not what they do? O yes. The youthful heart was not made to throb at the relation of imaginary trials merely. You can feel more deeply for the scenes of reality and sublimity. And what does this disinterested Saviour require of you? Nothing for his own advantage; nothing for the benefit of his Father; no, but everything for your own happiness. He wishes you to be practical Christians, so that you may conform to the unchangeable laws of your nature; so that you may obey the everlasting dictates of cultivated reason; so that you may yield to the directions of enlightened conscience; so that you may render obedience to the divine commands of your merciful Parent; so that you may live useful, respectable and happy lives; so that you may be prepared to meet calmly and cheerfully all the troubles of this mortal pilgrimage; so that you can rejoice in the approach of death, and enter gloriously upon the felicities of heaven. O let these considerations induce you to make choice of practical religion, to receive the gospel of Jesus for your standard of faith and practice, to study his teachings with prayerful attention, to imitate his example with scrupulous care, to imbibe largely of his heavenly spirit. Yes, make this wise choice; a choice which you will never repent, a choice which will ever secure your approbation, a choice which will insure your present and everlasting happiness.

And choose this day. Say not that a more convenient season will arrive. Tomorrow may bring its cares and anxieties and engagements. Your affections may become more deeply engrossed in worldly pursuits. Your serious impressions may be gradually effaced. Your good resolutions may grow weaker and weaker until wholly dissipated. And when too late to admit a remedy, you may discover that life has afforded you little or no satisfaction; that you have few or no resources of enjoyment in your own bosoms; that you are destined to wear out a miserable old age with fruitless wishes, and that you must enter the portal of eternity without the cheering and supporting light of gospel hope. I do not affirm that this will be your condition. But I do assert that it has been the case of thousands who have deferred attention to religion to some more convenient season. And it may be your fate; for now is the most accepted time, and now is your best day for salvation.

Choose this day. Say not that you have sufficient security for your virtue. Tomorrow may spread before you its beguiling temptations. Your innocence may be overcome. Your integrity may be conquered. The restraints of principle once wilfully broken, and the flood gates of depravity will be thrown open. A second sinful step may be taken, and so on; and at each step you may plunge deeper and deeper in iniquity, and sink lower and lower in degradation, until all hope of reformation is lost. I do not aver that this will be your condition. But I do affirm that it has been the case of thousands who have renounced the counsels of religion, and trusted to their own unaided strength for safety. And it may be your fate; for you are now entreated to remember your Creator in the days of your youth.

Yes, choose this day. Say not that a long life is before you. Tomorrow the insidious disease may attack your constitution. All medical aid may prove ineffectual. Your strength may decay. Your flesh may waste. Your spirits may sink. And in a few weeks or months you may be called to part with all things below. And in the hour of separation, you will wish, but too vainly wish, that you had followed the instructions of Jesus. I do not declare that this will be your condition. But I do aver that it has been the case of thousands who have trusted to their youth and health for length of days, and put far away the period of sickness and dissolution. And it may be your fate; for now you are favored with every advantage and means for spiritual improvement. And I do also affirm, that whenever you shall be called from this world, whether sooner or later, if you have chosen the good part of religion, you will depart in peace to regions of never ending blessedness. But if you should neglect this affectionate entreaty, and be removed to eternity while destitute of the spirit and hopes of the gospel, you may look back to this day as the period of the last strivings of your Father's spirit. But should you now choose to become practical Christians, and commence effectually the work of reformation and improvement and salvation, you will ever rejoice in the return of this as the anniversary of your happiness both for time and eternity. Choose you then this day whom you will serve.

AN EXPLANATION OF JOHN I. 1.

We copy the earlier paragraphs of a sermon lately published by Rev. Pitt Clarke of Norton. It was preached to his own people and published to correct certain wrong statements which had gained currency. It is a plain and serious discourse, exhibiting the author's views on some of the questions that have agitated the religious community. The passages which we extract contain an exposition of the proem to John's Gospel, a portion of scripture, which though plainly unfavorable to the Trinitarian hypothesis, may be variously explained by them who believe the doctrine so frequently presented to our notice by this Apostle, that Jesus Christ is inferior to the Father.

The meaning of the term 'word' is to be learnt entirely from scripture. Laying aside the devices of men, let us repair to the oracles of truth, and believe what they say. That meaning of the word, which accords with the general use of it in scripture, ought to be received as the true meaning. In giving my explanation I would speak in such plain language, as plain men may understand.

In the beginning was the word. By this word, I understand the word of God, which in the beginning spake worlds, systems, and beings into existence; which has spoken unto us by the holy scriptures; which dwelt in the Lord Jesus Christ, and by him has been preached unto the world.

In the beginning 'God said, let there be light, and there was light;' let there be a firmament, and it did immediately exist. (Gen. i. 3.) Thus all things were first brought into existence by the word of God; and this word was the first expression of the Almighty.

The word was not a mere sound, or voice. It contained *the energy* of Jehovah, combining the perfect union of infinite power, wisdom, and goodness—every thing necessary to create and organize in the best manner whatever was best to be created. This *energy* of God 'spake, and it was done; it commanded, and all things stood fast.' (Psalm xxxiii. 9.)

The word was with God. This energy of Jehovah was with, and in him forever, self-existent, and independent. *And the word was God.* Or rather, as placed in the original, *God was the word.* His energy was in it, and produced it, and thereby brought every thing into existence. This accords with the next verse. The same was in the beginning with God. That is, the same energy, including all the attributes of Jehovah, was forever with God, and in him eternally self-existent.

Further, it is said, *all things were made by him, and without him was not any thing made that was made.* That is, by this word of God, personified into an agent, were all things made, and without the agency of this word God did not make any thing. *In him was life;* that is, in this word was the living energy of Jehovah, and it was the light of men. This display of God's energy gave light to the world.

Thus God has manifested himself, and all his attributes have been displayed by his word. To see this truth more fully confirmed, we need only examine the records of scripture.

The Psalmist says, 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' (Psalm xxxiii. 6.) Paul says, 'The worlds were framed by the word of God.' (Heb. ii. 3.) Here we are told, by scripture, that God, in the beginning of creation, manifested the energy of himself by his word.

After the works of creation were completed, God displayed himself more fully, by his word, in the holy scriptures. The works of nature were deemed insufficient to declare the existence of One God, without some other manifestation. Mankind were so inconsiderate as to worship appearances only. Looking only on things seen, they sought out many inventions, and soon ran into idolatry. Their minds were drawn off from that invisible Spirit, which created all things, to adore those splendid luminaries of heaven, which were designed to teach them the glory of the one true God. Some even changed the glory of the incorruptible God into images made like to corruptible man.

To guard against this idolatry, God made himself more fully known, by a particular revelation. This he did by his word. 'Holy men of God spake as they were moved by the Holy Ghost.' (2 Peter i. 21.) By the word of inspiration God made striking manifestations of himself for the instruction of all mankind. He spake directly unto Adam, Noah, Abraham, and other patriarchs at sundry times. He appeared unto Moses, and gave him his word in a law, written on tables of stone, wherein the first command is, *Thou shalt have no other Gods before me.* This word of God is the same as was in the beginning, though expressed in a different manner, and by more direct communication.

Thus God, by his word, carried on a chain of communications with many of his pious servants 4004 years before Christ. 'In these last days he has spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.' (Heb. i. 2.) This Son of God, who, in the language of Paul, 'is the first born of every creature;' (Col. i. 15,) and as St John says, 'the beginning of the creation of God,' (Rev. iii. 15,) came into the world, in the fulness of time, to give the most express manifestation of his Father. 'No man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, he hath declared him.' (John i. 18.) It was predicted, 'they should call his name Immanuel, which by interpretation is, God with us.' (Matt. i. 23.) And so much of the energy of God dwelt in him, that he was in *effect the same* as God with us. For 'no man could do the works he did, except God were with him.' Through him God was manifest in the flesh. Not only his power, wisdom, and goodness were manifested in the Son, but more fully his love and mercy toward the sinful children of men. 'This is the record, that God hath given to us eternal life, and this life is in his Son.' (1 John v. 11.) Through him to be freely given to all, who come unto God by him. For this purpose the word dwelt in him, that it might be communicated, through his mediation, according to divine appointment.

By his appearing in the flesh, the word is said to be made flesh; that is, appeared in his person, and as he dwelt among men, this word of God dwelt among men, and by seeing 'his glory we behold the glory, as of the only begotten of the Father, full of grace and truth.' (John i. 14.) Hence Christ 'was the light of the world,' as God sent him to be a light—a light to lighten the Gentiles, and the glory of his people Israel. (Luke ii. 32.) 'This light shined in darkness, and the darkness comprehended it not.' (Ver. 5.) It first shone upon the dark ages of the world, when mankind were unable to comprehend its glory. It afterwards shined upon the Jewish world through Christ, who was sent to the lost sheep of the house of Israel; but they were so blinded by prejudice and sin, as not to see its excellence, or admit its divine origin. Though 'he came to his own' people, preached to them this word of God, and displayed before them this energy of Jehovah, yet they would not receive him—they crucified this Lord of glory. 'But as many as received him, to them gave he power to become the sons of God, even to as many as believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' (Ver. 12, 13.) God, by his word, created them anew in Christ Jesus unto good works. This word and spirit of God, dwelling so fully in the Lord Jesus Christ, empowered and authorized him to command obedience, to open or shut the doors of heaven, to 'hold the keys of hell and death,' (Rev. i. 18,) and to 'save unto the utmost all, who come unto God by him.'

Thus we see, that God has carried on all his works of creation and revelation *by his word,* and by the same word, dwelling in the Lord Jesus Christ, he has more expressly manifested himself to us in these latter days.

Hence, we learn, for our instruction, that God is to be seen and adored, in all the various ways, by which he has manifested himself. As the heavens declare his glory, and the firmament show forth his handy work, these ought to inspire us with constant reverence toward him. As the holy scriptures speak his existence, and are given us for our direction, these ought to lead us unto him in that true, spiritual worship, which he requires of his rational creatures. But as the Son of God came from the very bosom of the Father to reveal his power, wisdom, goodness and mercy still more fully and expressly, our souls ought to ascend to God through him, as the Mediator, with greater fervency and purer devotion. To keep our minds free from embarrassment, we are further taught to make a distinction between the Supreme object of our adoration, and all other objects and beings in which he is seen. Whatever love, or reverence we may feel toward any object, or being, through which God has displayed himself, all the glory is to be given to God alone.

MR NORTON'S VIEWS OF CHRIST'S CHARACTER.

We take the following passage from Rev. Jacob Norton's manuscript "Dialogues between a Minister and a Parishioner." We quote from Dialogue Eleventh.

Parishioner. I should think that I had already given my views of his character in a manner sufficiently plain and intelligible. But if I can make them more so, I will gladly do it. I cannot express, Sir, my views of the character of Jesus Christ without *very sensible emotions* of peculiar awe and reverence. And I pray God that I may be permitted to say nothing dishonorary either to himself, his Son, or to the cause of truth.

I regard Jesus Christ, as well a wonderful person, as "a wonderful counsellor." How great is the extent of his being, or the perfections and glories of his person, I know not; nor do I expect ever to know. Nor do I know what are the extent and perfection of any other being. It is my belief, however, that he is the greatest and most glorious of all created, or derived, or dependent beings, of whom we have any information. But that he is as *truly* a created, derived and dependent being, as any other beings, is, I think, a clear and unambiguous truth of revelation. It is my belief, also, that his person, while on earth, consisted of "a true body and a reasonable soul," and that it now consists of the same body in a glorified state, and of the same soul in a state of inconceivable exaltation and glory—that this person is so intimately united to the person of God his Father, as to be *one with him;* not, indeed, *one being* or *one God* with the Father; but one in *affection, design, agreement,* and *pursuit.* I believe, also, that this great and glorious being was every way qualified, by his Father, to fulfil the duties of the high commission, with which he was originally charged; that he has already, in part, faithfully fulfilled them by his obedience, sufferings and death, according to the will of his Father, and that when he shall have completely fulfilled them,

he will deliver up his commission and authority to his Father, that God may be all in all." I also believe that, under God, he came into our world "to seek and to save that which was lost," and that "there is none other name under heaven given among men, whereby we must be saved."

Such, Sir, in brief, are my views of the character of Jesus Christ—a character *as really designated* by the *lowest*, as by the *highest* names or titles which are given him. No name or title is, in my opinion, applied to him which implies more or less, than that he is a being, like other rational beings, consisting of body and soul; yet a being unspeakably more excellent and glorious. As such a being I regard him, and as having an unquestionable claim to our admiration, ardent love, profound homage, and cheerful obedience. But the moment I lose sight of this great, and excellent and glorious character, by contemplating the character which you ascribe to Jesus Christ, my mind becomes *confused*; I can see nothing *clearly*—indeed, *all is darkness and disorder*.—Am I to believe that God and man *inseparably* united *suffered* and *died* upon the cross for the benefit and salvation of sinful man? This I must believe, if the *person* of Jesus Christ is both *divine*, and *human*. But this I cannot believe, so long as I believe God cannot suffer pain and die. Am I, according to your theory, to believe that the person of Jesus Christ has a just claim to religious worship, and in a strict sense, from rational beings? But how can they thus worship him without worshipping his *human* nature, which is a *constituent* and *inseparable* part of *his person*? This, it seems to me, is impossible. But to worship human nature in a religious sense, I cannot but regard as idolatry. Were it however possible to worship Jesus Christ without worshipping his human nature, or the human part of his person, yet I know not what ought to be the *nature* or *character* of that worship; for notwithstanding your theory *ascribes to him* "all divine attributes," or complete divinity, it nevertheless *denies* that he is *the one God*, and teaches that two other persons, possessed of all divine attributes, constitute, in union with him, the one God. As then there is but one supreme God, supreme worship cannot be due to *the person* of Jesus Christ. Nor can supreme worship be paid to him, without *robbing* the Father and the Holy Spirit of their just claims. Your *triune* God therefore must be the *sole* object of supreme worship. Yet you generally address your prayers to the person of the Father *exclusively;* and sometimes *exclusively* to the person of the Son, and on some occasions *exclusively* to the person of the Holy Spirit. This, however, but *seldom* occurs. Nor do you *often* address your prayers to a *triune* God, who, you say, is the *one God*, or *God alone*.

The incongruity, Sir, of these things appears to me too great and palpable to admit of satisfactory, or even plausible reconciliation. Indeed I cannot contemplate these things, which constitute, or grow out of your theory, without finding shadows, clouds and darkness resting upon my mind. I seem to discern a strange and indescribable something, *without form* and *void* of distinct features, which *bewilders* my mind, *saddens* my heart, and *distracts* my devotional feelings. "I cannot, therefore, embrace your theory if I *would*, nor would I do it, if I *could*."

Whether it appears less incongruous and strange to your mind than to mine, I know not. It seems to me, however, that you view it as through a glass, and *very darkly*, and that you worship, "you *know not what*." Nor do I believe that it is in your power distinctly to tell. But if you, Sir, and others who are like minded, find a *God-man* for the object of your religious worship—then *another* distinct person possessed of all "divine attributes," for the object of religious worship—then a *third* of like character, and then *neither* of the persons, as an *adequate* object of religious worship, but the *three* so united as to constitute but *one* being or God, hereby *despoiling* Jesus Christ of the office and work of *mediator*; if you, Sir, and others can do all this, and *feel satisfied* with your *objects*, and *object* of religious worship, I must not only say that I cannot easily account for it, but that I can discover but little, if *anything* to *recommend* your devotional exercises, but their *orthodoxy*. Such exercises, I am *sure*, were never performed in apostolic times; nor until Christianity became greatly *corrupted* by *ambitious*, *dogmatizing* and *infallible* men. Although the nature and forms of your religious worship are, to my mind not a little repulsive, yet you may be assured that I do not indulge the wish that you should be deprived, in the smallest degree, of your right to retain them. You may be assured, also, that *no candid and reflecting men* will load you with calumny, reproach, and denunciation on account of your faith, however unscriptural it may appear to them. But while they neither denounce you on account of this your faith, nor claim any dominion over it, yet they *do claim the privilege*, and *mean strenuously to defend it*, of "worshipping the *Father*," as the *one supreme God*, "in spirit and in truth." And "this" also, "I confess unto thee, that after the way which *you call heresy*, so worship I the God of my fathers, believing all things, which are written in the law and in the prophets; and have *hope towards God*." This heresy, Sir, will not, I hope, ever make me ashamed, as it was the *heresy* of *Paul*, and his *fellow apostles*, and of *primitive Christians generally*. I cannot exchange it for an *undefined* and an *undefinable faith*, however *popular* or *orthodox*. Nor can I be persuaded to believe that it is *so sound and so evangelical, as the faith once delivered to the saints*.

I have now, Sir, given you my theory of the character or person of Jesus Christ, as fully and distinctly as I could, contrasting it with your own. If incorrect and dangerous, I hope you will never embrace it; but if correct, I know not that you can reject it and be blameless. Indeed, it seems to my mind, that by rejecting it and using your influence with others to reject it, as heretical, dangerous and damnable, you, in a greater or less degree "reject the counsel of God," to your own and their injury. But you must judge for yourself; and to your own Master you must stand or fall, when your faith and conduct shall be tried at that just and impartial tribunal, from which there can be no appeal.

[For the Christian Register.]

THE VISITOR OF THE POOR; *translated from the French of the* BARON DEGERANDO, *by a Lady of Boston. With an Introduction by* JOSEPH TUCKERMAN. Boston. 1832. 12mo. pp. 211.

In an age like the present, when so much is doing for the education of the ignorant, the relief of the poor, and the elevation of the condition of the lower orders of society, a book like "The Visitor of the Poor," must, we think, be welcomed by a ready approbation from all. The disposition of the community is no doubt decidedly in favor of doing something to render this numerous class of society happier, and of securing them from the evils of want and ignorance and immorality. But two reasons why so little is done, compared with what might be effected, are, that however well disposed many persons may feel towards assisting the poor, they know not how to begin, and they have a fear of acting injudiciously. This book will give assistance to any who are awake to the interests of the indigent, and who are willing to exert themselves in their behalf. The appearance of such a work is a cheering evidence of an increased attention to the condition of the needy and destitute. It is a favorable omen of happier times. No one, I am sure, who has neglected duty in this respect, and has endeavored to obviate the reasons for its performance by objections arising from the want of knowledge how to proceed, will, after an attentive perusal of this work, feel at a loss in what manner to set about the performance of this interesting class of his duties.

Degerando, from whose works this book is translated, was acquainted with the condition of the poor, from personal observation; and by a long and close study of their characters and their habits, he was able to think and judge with precision, concerning their wants, trials and necessities. Accordingly, although he has perhaps in some instances, philosophized a little too much for the "general ear," and intermixed too much political economy to suit the taste of all, yet, in general, his subjects are well chosen and well managed; and in particular, he has justly laid much force upon the duty of visiting the poor in person, and assisting them not more by pecuniary bounty than by counsel; by putting them into situations where they may provide for themselves and be independent.

But the work will best attest its own value. It is translated very much in the style and spirit of the French, although the translation is very liberal and free. Prefixed to the work is an introduction by the Rev. Dr Tuckerman, written with the same warmth of feeling and evident deep interest, which is the usual characteristic of the Reports he has occasionally made upon this subject. I can not only advise friends of the poor to read the book, but if objections have hitherto opposed their engaging in promoting their interests, I can also advise them to put in practice some of the hints there suggested. For they never will know but by experience, that there is no finer joy, none more exquisite pleasure, than that which arises from the reflection that we have softened the bed of pain, or elevated a soul to a sense of its dignity and high destiny; and that the heart torn with anguish or wasted with grief has found a comforter. J.

[For the Christian Register.]

NEW BOOKS.

MR EDITOR,—Mr L. C. Bowles has just republished two English books, which, if we do not mistake, will prove a valuable and most acceptable contribution to our juvenile and social libraries. The first is 'An Only Son,' a narrative, by the author of 'My Early Days.' Its object seems to be to show the natural and baneful effects of a wrong education; an education guided by highly religious principles and proceeding from the strongest parental love, but using the most injudicious means of accomplishing its object. The son is always treated sternly according to unbending rules, never allowed to see the affection which really glows in his father's breast, but frowned upon and harshly punished for every deviation from the strict line of duty and virtue. This with other circumstances drives the son into disobedience, extravagance, and many vices, until a tortured and torturing conscience brings him to repentance.—There are many faults in the book, and there will be different opinions as to its worth. But there is a moral in it, which we think will be felt by all who read it, and if felt must be useful; showing the errors of a fond and religious father, and the far greater errors, follies, vices, and consequent miseries of an only son, all ending in repentance and virtue, and proving that religion is the only safe guide, the only happiness.

The other book is 'Five Years of Youth, or Sense and Sentiment,' by Harriet Martineau, author of 'Times of the Saviour.' And a delightful book it is. We have not often met with one that we can more heartily and unreservedly recommend. We cannot speak particularly of its object now, for it has many objects, and such as can be fully understood only by those who read the book. It is a natural picture of real life, and shows this at least; that strong good 'sense' is worth infinitely more than that sickening thing so often called 'sentiment.' This is illustrated by the different characters of two sisters, and the different effects of their principles and tastes on their happiness and usefulness. Some of the most important topics of religion and common life are treated here with great propriety and beauty. And we are persuaded that every one who buys the book will find that he has received more than he gave.

These books are not for very young children. Few, if any, under twelve years of age can read them to any advantage; and they are old enough or rather ripe and good enough, for readers of any age. We mention this only as a help to those who are seeking books for particular ages. H.

[For the Christian Register.]

WHITMAN'S SERMONS.

MR EDITOR,—I have just received and read with interest a volume of 'Village Sermons, Doctrinal and Practical, by Bernard Whitman;' published by L. C. Bowles. I think it will prove a useful book to the great mass of readers. It contains twenty two short sermons on important subjects, most of them of a practical character, none directly controversial or very strongly doctrinal. The spirit which they breathe is always good, in this respect at least, that it evinces in the writer a sincere, serious, honest desire to give instruction and do good. There is no attempt at anything else. Mr Whitman's characteristic plainness is found on every page, in every line and word. Indeed it will be thought by some readers that there is too much plainness; and I think myself some of the illustrations and words are a little too common. But this is so unusual a fault at the present day, that one is willing to overlook it, especially in a book designed for general use. I could make objections to some passages and some modes of treating subjects. But they are not important, perhaps would not prove sound objections. And I take more pleasure in recommending the volume to those who wish to see the most important truths stated and urged in the simplest and clearest manner; with some forcible appeals to every devotional and good feeling. This last remark suggests to me, particularly the sermon entitled 'Youth persuaded to become practical Christians,' from the text 'choose you this day whom you will serve.' From the conclusion of this discourse I hope it will be agreeable to you to give an extract both for its own sake and as a specimen of the volume. H.

[For the extract here named our readers are referred to our first page.]

[For the Christian Register.]

GEOMETRY.

MR EDITOR,—An interesting essay on the subject of the natural sciences in common schools, was read before the National Lyceum by Professor Dewey. A prominent principle advanced in the essay was, that children in the first period of their lives were almost wholly occupied by the examination of *things*, *facts* and *relations*. Before they go to school these three objects, which attract their attention and interest their feelings, are confined to the natural world—in other words, to natural science. When they commence their school education, their attention is drawn from things, facts and relations in the natural world, and directed to the same three objects of an artificial contrivance, or to letters. And instead of making their attention to letters subservient to a farther knowledge of the objects and relations in the natural world, they prevent or retard further progress in such knowledge; and that this consequence of calling the attention of children to letters, or to school instruction, was as unnecessary as it was unfortunate.

Prof. D. spoke of Geometry, illustrated by proper apparatus, such as diagrams, solids, &c. as peculiarly fitted to young minds, notwithstanding some persons, whose intelligence on most subjects ought to have led them to a more correct judgment on that, had attempted to ridicule the practice of teaching children Geometry.

As Professor Dewey has an extensive and intimate knowledge of the natural sciences, and has probably had more experience in teaching them, than any other individual in this country, his opinion may be safely followed by every teacher and every parent. A SPECTATOR

AT THE NATIONAL LYCEUM.

CHRISTIAN REGISTER.

BOSTON, MAY 12, 1832.

UNITARIANISM IN FRANCE.

There is no doubt that the religious spirit is awaking among the French people. What degree of credit is due to the various statements received from that country respecting this interesting subject, we do not know. We are confident, however, that Christianity is destined, sooner or later, to prevail again in that land; though in some other form than it has heretofore assumed there. It is Christianity as understood by Unitarians, that, as we believe, is to bless the coming generations of the French people. It may not be known under the *name* Unitarian; this is a matter of little moment comparatively; but that the religion of Jesus will ultimately be received, professed, and practised there in the faith and spirit indicated by that name, we cannot doubt. An article of an encouraging import occurs in the February number of the Monthly Repository, from which we will quote a few sentences. It appears to have been written by a resident in France.

I have said, that a large part of the male population of France have felt it as a point of honor, not to pay any regard to the external forms of religion. They are not now disposed to return to those idle ceremonies, those painful austerities, those expensive mummeries, to which their forefathers submitted. Yet it has been acknowledged by many of their periodical, and by others of their distinguished writers, that the want is felt of the restraints of religion, of that social gratification and good-will which its rites are calculated to promote, and of that moral guidance and consolation, which the worship of the God of truth and of righteousness furnishes to creatures so imperfect, so frail, and so feeble as man.

It is found, and generally acknowledged, that the thoughtful part of the community will not be put off with anything so unsatisfactory to the reasoning powers as what was formerly offered in the name and under the character of religion. Something less mysterious, more calm, more in accordance with the independent principles which still bear sway in their minds; something which reason can embrace with cordiality, and reflection can approve, is still looked for with anxiety. But, 'How shall they hear without a preacher; and how shall he preach unless he be sent?' The calm, the rational, the enlivening principles of Unitarian Christianity, those which are found in the Acts of the Apostles, and in the teachings of Jesus, have not been held up to their view. They have no notion of the Christian doctrine in so pure, so animating, so satisfactory a form. It has often fallen out to us who reside among them, to give in conversation an outline of this primitive religion; and their avowal has been generally ready; *That is exactly what we want.* Or, *These are the thoughts I have long entertained, but I did not know whether I might believe them.* Men out of number, and women too, freely avow, that their views of God are those which the Unitarian receives. But there is no centre of gravity towards which they can draw together—there is no nucleus to which they can attach themselves; and it will require a certain time—we cannot say how long—to bring them to a conviction, that the profession of good principles is a duty enjoined upon them by the authority of reason and of God, and by a regard to social order and happiness.

Yet the seed might be sown without great exertion or great expense. They who think at all about religion will listen to its voice when it addresses itself to their understanding, and will gradually, especially if they are young, be brought to unite in its duties; and when the fields appear so nearly ripe for the harvest, as they certainly do in many of the great towns of France, efforts might be made with great prospect of success, to spread among them those pure and simple and acceptable truths, which have met with so great a multitude of confessors in England, both in and out of the national church, and in America, where the work is going on with accelerating speed.

With boldness may we say, that nothing is wanting to give to Unitarian Christianity a splendid and an extensive spread in France, but the formation in its capital, of an association similar to those of America, and of England. Its station will be of course at Paris, where it will find firm supporters. The objects immediately in view, are these,—to print in the French language, and circulate small tracts, translated from the English and American publications,—to obtain a French preacher, in order to open a French church in Paris, in connexion with the English church,—to find, or to assist in the education of, a proper person, who shall act under the direction of the committee, as a missionary,—to form a correspondence with those parts of France, in which are persons who have a regard for the truth as we believe it to be in Jesus, and are willing to put their hand to the plough, and labor in this rich and promising soil.

WHAT NEXT?

The following "card" has been sent us, with the request that we would copy it into our paper. It gives us pain to record such specimens of religious folly. We are induced to do it only by the conviction that there are those who need to be cautioned in some such way against the tricks of fanatics. We give the document verbatim et literatim.

REV. WILLIAM WISNER.

THE subscriber takes this method of placing before the impenitent sinner into whose hand this card may fall, the conditions of pardon and eternal life; and of urging such sinner to decide *immediately:* and, if he will comply with the conditions, signify the same by subscribing the ACCEPTANCE which will be found below.

TERMS OF PARDON AND ETERNAL LIFE.

Repent and turn from your sins. Believe on, trust in, and submit to the Lord JESUS CHRIST.

WM. WISNER,
One of the Ministry of Reconciliation.

ACCEPTANCE.

LORD JESUS—I, a poor, condemned sinner, do hereby, with my whole heart, repent of, and turn from my sins: and I will, henceforth, submit myself to thy hand, and trust in thee for pardon and eternal life.

Signed this *day of* 183

This "card," we understand, has been widely circulated among the people by the author. We know nothing of Rev. William Wisner, except that he is a Presbyterian minister in Rochester, N. Y. It grieves us that any, professedly engaged in the holy cause of religion, should resort to such shameful expedients.

LATE PUBLICATIONS.

The Liberal Preacher Vol. II. Nos. 4 and 5, for April and May, 1832.

The sermon by Rev. Edward B. Hall, which fills the former number of this useful fire-side 'preacher,' discusses the nature and value of 'fear as a religious principle.' It presents first 'the teaching of scripture,' and next 'the lessons of experience' on this subject. It shows how far fear should enter into the formation and support of the religious character. Its language is fervent, while its doctrine is rational. Such sermons are suited to dissipate the prejudices which good people of a different faith have been taught to entertain against Unitarianism. We quote the last paragraph.

No, let not boldness and presumption ever come. Let there be *fear always*, with every one of us, in every stage of our Christian journey. Let there be fear of doing at best only our duty, and of measuring our duty by our chance of safety instead of our powers and privileges. Let there be fear arising from our frailty, frequent delusion, and constant peril, from the deceitfulness of the heart, from the blinding and benumbing power of sin; fear from the thought of the vast interest at hazard, the immense work to be done, the high mark to be reached, the infinite capacity to be improved, the purity of the Saviour to be followed, the perfection of God to be imitated. Fear lest you forget or come far short of all this. Fear your passions and your prejudices, your enemies and friends, your dejection and your triumph, the voice of reproof and of praise, the crowded world and the still closet. Fear always and everywhere, not with suspicion and terror, but with humility and caution. Fear God. Stand in awe of him. Let reverence temper every sentiment even of confidence and devotion, guard every ascription of praise, mingle with every aspiration after higher virtue, larger powers, holier communion. Fear unto watchfulness, a watchfulness not lessening but increasing with every step onward. Fear unto prayer, daily, hourly, unceasing prayer. Then will your fear be your confidence, your fortress your panoply, your glory. You will "perfect holiness in the fear of God."

The discourse for May, by Rev. Convers Francis, on 'the value of enlightened views of religion,' is marked alike with clearness and justness of thought and an accuracy and frequent elegance of expression which we have learned always to expect from the writer. He shows that 'enlightened religion,'—by which he means "those modes of apprehending the nature, connexions, and applications of religion, which betoken a mind accustomed to look deeper than the surface, and further than the one point that happens at the time to be before it,—a mind which regards theology not as a pursuit pent up within the technical distinctions and phrases of a system, but as a wide and far-reaching subject, grasping and cleaving to all the relations between earth and heaven, and acknowledging the same great principles of reasoning that are, by common consent, applied on other occasions and to other topics,—a mind which fears not to go forth in the freedom and strength bestowed upon it by God, and which cannot be bribed or awed to wear fetters, or to be shut up within the poor and barren enclosures of human creeds,"—is friendly to 'mental improvement,' to 'man's best social interests,' and to his 'best civil interests,' and 'are the surest foundation of moral goodness and of vital piety.' Each of these topics is handled skilfully, and the whole discourse merits the perusal both of the scholar and the Christian. [*Communicated.*

The Unitarian Advocate, Vol. V. No. 4 and 5, for April and May, 1832.

The first article in the number for April—'On the laws of future retribution'—unfolds the doctrine that 'the consequences of sin cannot be evaded, the punishment must be borne.' We recommend it to the perusal of those who boldly and ignorantly affirm that Unitarians do not believe in future punishment. 'An incident and an argument' contains some pertinent remarks suggested by an incident which the writer says he gives 'as related. Whether it be true or not as a matter of fact, it affords an illustration of a mode of thinking and speaking not uncommon.'

'What has happened to our minister,'—said the deacon to his friend, as they walked home from church,—'he has declared a new heresy today. He says the Son is not equal to the Father. Is not that dreadful?'—'Why, I don't know,' said the friend—'I can't say that I ever thought that he was *quite* equal.'

'Exhibition of Unitarianism,'—the third article,—offers some just strictures on a pamphlet under this title, which has been circulated principally we believe in the western part of this State, to the dishonor of the persons who have given it currency. 'Repentance and Conversion,'—the next article,—presents a happy union of doctrinal and practical views on what the writer considers one subject, 'the same thing, and an important thing.' —We have then a notice of Mr Blanchard's little book on 'Regeneration,' a treatise which we are glad once more to commend to the hands and hearts of readers, whether Orthodox or Unitarian; It will do them all good. An Ode suggested by the request of the late Mr Dexter, founder of the Professorship of Sacred Literature at Cambridge, that he 'should be interred in a grave of *something more than the common depth*, in the centre of a pasture of three acres, which he owned in Woodstock, Conn., near the beautiful river Quinabaug, *and that not a stone should tell where he lay*,'—and articles of religious intelligence conclude the number.

In the number for May, the first article,—'On family worship,'—is judicious in its tone and appriate to the times. The second,—'On the friendship of the world,'—explains the circumstances under which this friendship was originally said to be 'enmity with God,' and exhibits the proper use of such language in the present age. 'Some things which I read in the scriptures, compared with some things which I do not read there,'—the next article,—is a comparison of the language of scripture, on several theological topics, with the language of human creeds and opinions. It shows the marks of care and fidelity in its preparation.—We were at first sorry to notice an article on the 'Spirit of the Pilgrims,' a work so notoriously unscrupulous in its use of means for prosecuting its one darling and desperate purpose of destroying Unitarianism, that we can hardly conceive how a man whose own moral taste is not impaired can enter into an examination of its pages. But the writer of this article has performed his service so well, that we are content he should have given an hour to the reproof of him 'who careth not for the truth.' A notice of the memoir of Miss Adams lately published, and articles of intelligence fill the remaining pages.

We think the future numbers would be still more acceptable to the readers, if with such articles as have been thus far furnished to the editor, a greater variety of religious intelligence could be given. [*Communicated.*

"COUNSELS AND CONSOLATIONS; *containing Meditations and Reflections on sixtytwo passages of Scripture, with particular reference to those in Trouble and Affliction. To which are added* FOUR SERMONS, *suited to persons in distressing and mournful circumstances.* BY JONATHAN FARR." Boston: L. C. BOWLES. 1832. pp. 206.

The title-page sufficiently indicates the nature and design of this new book by Mr Farr; so we need only say something of the manner in which the work has been executed. First, then, there is not a single word in it of a sectarian character. Secondly, a rich vein of genuine Christian piety runs through it. Thirdly, it is written, from beginning to end, in a plain and easy style, which

the poor and unlearned can fully understand. Fourthly, its train of thought and its phraseology are in so great a degree scriptural, that it will seem like an old friend to such children of sorrow as have been diligent readers of the Bible. We commend it as a very useful book for that class of Christians for whose comfort and edification it was composed. An extract follows:

THOUGHTS AND MEDITATIONS FOR ONE, WHO IS DANGEROUSLY ILL.

Job xvii. 1.—'The graves are ready for me.'

Help me, O my Father, to say from the heart, "Thy will be done." Whether this sickness be unto death or not, still, O God, let it be for thy glory, and for my eternal good. May this disease of my body make my soul to be in health, and prosper. Though my outward man decay and perish; may my inward man be renewed day by day, and never die, but live forever.

Hast thou not reduced my strength to weakness, that I might lean upon thee, and be strong in the Lord? Hast thou not taken away the desire of my eyes, that I might desire none but thee? Hast thou not taken away my appetites, that I might the more hunger and thirst after righteousness?

Yea, Lord, blind and ignorant as I am, I can see some of the wisdom and goodness of thy present dealings with me. It is the hand of my Father, that guides me in this valley of tears. It is good for me that I am thus afflicted. How often and easily do my thoughts now rise to thee. Thy character, thy providence, thy word, thy truth and grace coming by Jesus Christ—what interesting and delightful themes of meditation are they now to me.

Every increase of patience and fortitude; of light and of hope; every mitigation of pain; every sign of returning health; all that nourishes, refreshes and sustains me—all remind me of thy careful presence, and awaken my gratitude.

O let not the impressions, made by sickness, be obliterated by returning health. Let not the thoughts and resolutions of adversity be forgotten in the days of prosperity. This affliction has already given me a disrelish for the vain pleasures of the world. Shouldst thou restore me, let them not attract and charm me again. I now delight to read thy word, and to commune with thee by prayer and meditation; and shouldst thou once more give me my former strength and vigor, give me a heart still to rejoice in thy service. A sense of thy presence now sustains and cheers my spirit, let not thy healing mercies tempt me to forget thee.

If many wearisome days and nights are appointed unto me, teach me to suffer thy will without complaining. O that I might be patient, submissive, resigned; casting my care upon thee; to thee committing my cause; ascribing righteousness to thee, my Maker, even in my greatest trials; trusting in thy defence; hoping in thy mercy. And O may I fill all the time of sickness, which I can command, in reviewing my life; in examining myself by the light and precepts of thy holy word; in exercising hearty sorrow and true repentance for my sins, faith in the Saviour, and pious gratitude for thy goodness and grace.

And if this sickness is to be my last, O may thy Spirit so renew, influence, and sanctify me; may my repentance be so sincere and thorough; my faith so living and strong; my love to mankind, to my blessed Saviour, and to thee, so pure and affectionate, that thy mercy in Christ may save my soul, and that death may be my gain.

Bible Letters for Children. By Lucy Barton. Philadelphia. 1832.

This book has a title which may induce parents and patrons of Sunday schools to buy it. We cannot recommend it. Apart from our objections to all abridgements of the Bible, after the manner of this work, we find in it several sectarian passages that inculcate false sentiments; such as these; "Satan, who makes it his business to tempt us all, took upon himself the form of a serpent and tempted Eve." "Our Heavenly Father sent his Son Jesus Christ, who is one and the same with himself." "The Son of God who bore the weight of our sins in his own body on the cross and became our sacrifice for sin." Jewish "burnt offerings or sacrifices were types of the Saviour." "If our sins are washed away in the blood of the Saviour, our hearts are converted from death unto life." We protest against all such human dogmas, especially in books for children.

RELIGIOUS INTELLIGENCE.

DUDLEIAN LECTURE.

The annual Dudleian Lecture at Harvard University was delivered this year by Rev. N. L. Frothingham of Boston. The subject was 'Revealed Religion.' The services were attended in the College Chapel on last Wednesday afternoon. Mr F. took for his text part of the 16th verse of the 3d chapter of the First Epistle to Timothy —'Manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' After remarking that these expressions all pointed to one great idea, which he should call the Christ of God, leaving every one of his hearers to explain it according to his private belief, he observed that the truth affirmed of the Christ in this passage was, the fact of *manifestation*. This fact the ancient church had deemed so important that they had instituted a festival in which they commemorated the manifestation of Christ by the star which 'guided the Magi, by his baptism, and by his first miracle at Cana of Galilee. This he should adopt as the order of his discourse.—The contrast of lowliness and grandeur in the first scene, the voluntary act of Jesus in the second, and the supernatural power displayed in the last, were brought into view by the lecturer and afforded topics of ingenious and instructive remark. The whole discourse was distinguished by ingenuity, and was crowded but not over-laden with beautiful imagery. The latter part, upon the value of the miraculous attestation which Christ was enabled to give to his doctrine, we heard with most pleasure; as it seemed to us most adapted to the purpose of the occasion and the wants of the audience.

Churches in Vermont. There are in Vermont, 210 Congregational churches, of which 79 are without pastors. Of these, 28 are partially supplied with preaching, leaving 51 entirely destitute. There are in the State 39 unsettled ministers and licentiates, of whom about 24 are employed, more or less, as missionaries; five are engaged in teaching in colleges; and two or three as editors.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

In the Senate. On Tuesday, May 1st, Mr Dickerson, from the Committee on foreign imports, reported a bill regulating the duties on foreign imports. The Appropriation bill, as it was returned from the House of Representatives, was taken up, and the Senate receded from the amendment striking out the outfit of $9000 for a Minister to France. On Wednesday, a message was received by the Senate, from the President, enclosing copies of two treaties with Mexico. On Friday, May 4th, the bill to enlarge the Revolutionary pension list, was read and referred.

In the House of Representatives. On Wednesday, May 2d. The Pension bill was passed by a vote of 125 to 46. A long Report has been made by a majority of the Bank Committee, on the subject of the United States Bank. Mismanagement is imputed to the Officers of the Bank, and the conduct of the Directors censured on account of the large discounts made to individuals and firms. The Report says that on the 15th of October, 1830, T. Biddle had discounted upwards of $1.120,000. The Committee conclude with the opinion that the Bank ought not, at present, to be rechartered.

Gov. Houston's case is not yet determined.

Tariff Bill. The Tariff bill reported in the Senate by Mr Dickerson proposes to reduce the credits and duties after the first of January next to a period of four months, and after Jan. 1, 1834, to require payment in cash on entry. It proposes to establish the valuation of the pound sterling, for the computation of duties at $4,80—to reduce ad valorem duties which are over 25 per cent. except on certain specified articles, on the first of January next 10 per cent, and on the succeeding January 10 per cent more—to reduce the duties on bombazeens, and worsted stuff goods, and on linens 15 per cent, and the duty on flax to 5 per cent.—to take off 10 per cent in two successive years from the duty on woolen goods—and to allow a drawback of three-fourths of the duty paid on hemp, when manufactured into cordage and used in rigging vessels of the United States.

Claims on Naples. From the Baltimore Republican we learn that our claims on Naples have been fully adjusted. The Republican of May 5th, says,—

We are happy to announce that Mr Nelson, the Charge d'Affaires from this country, has effected an arrangement with the Neapolitan Government, by which the whole of our claims have been allowed. We understand that the King of Naples refused, at first, to have anything to do with the subject, but was informed that ten days would be granted to him to decide upon the measure, after which, a different course of policy would be immediately adopted,—this had the desired effect, and brought his Majesty to terms.

This information is derived from the United States sloop of war Ontario, Capt. Gordon, thirtythree days from Gibraltar, which arrived at Norfolk.

Temperance in the Navy. A letter from Com. Biddle to the Secretary of the Navy, dated at Syracuse Feb. 1, and published in the Globe, states that of 1107 persons in the Mediterranean squadron, exclusive of commissioned and warrant officers, 819 had stopped their allowance of spirits, and received their money instead of it. On board the John Adams, not a man continued to draw his allowance of spirits.

Northeastern Boundary. The Portland Advertiser says it is reported that Judge Preble, Mr Reuel Williams, of Augusta, and Mr Nicholas Emery, of Portland, have been appointed by the Governor and Council, as Commissioners to negociate with the general Government, on the transfer of a part of the disputed territory to the British, for a remuneration either in wild lands or in money.

Cherokees. By the National Intelligencer we learn that a letter from General Newman, dated Washington April 14th, is published in the Augusta Chronicle, in which it is stated, that the Cherokee delegation, now at the seat of Government, "have at last consented to recommend to their people to make a treaty with the government, upon the general basis, that they shall acquire a patent for lands over the Mississippi, and at a proper time, be allowed a delegate in Congress. The delegation will either obtain power from home, to make a treaty at Washington, or retire and make arrangements to treat at New Echota."

Rhode Island. The General Assembly adjourned on Friday the 4th instant, until the third Monday in June. The following Report, made by the Committee upon the Tariff, was adopted by the Assembly.

Whereas the Secretary of the Treasury of the United States has recommended the repeal of the existing tariff of duties, and submitted to Congress a substitute therefor, in the provisions of which the protective principle is, as we conceive, abandoned in regard to important interests of the country—particularly in relation to the growth and manufacture of Wool—and whereas large investments have been made (under the faith of the Government that they would be protected) by the citizens of this State, in both branches of that business, which would be lost or rendered wholly unproductive under the operations of such a law:—

Therefore it is resolved by this General Assembly, that our Senators in Congress be instructed, and our Representatives requested, to use their exertions to prevent the provisions of said bill, as recommended by the Secretary, from becoming a law, and also to prevent any modification of the present law in relation to these important interests, which does not amply protect them against foreign competition.

Rhode Island Election. The Rhode Island House of Assembly having ascertained, that at the late election no choice was made of Governor, Lieut. Governor, or Senators, have passed a bill directing a new election to be holden on Wednesday, the 16th instant. The notice is required by law to be published ten days before the day of election, in a newspaper in each county of the State.

The Governor communicated to the House a letter from the Boston and Providence Rail road Company, declining to accept the last charter granted them by the Legislature.

The official return of votes for Governor of Rhode Island shows the whole number to be 5594, necessary to a choice 2794; for Arnold 2711, Fenner 2283, Sprague 592, scattering 8. So that it appears Gov. Arnold lacked only 87 votes of the number necessary for a choice.

New Colony. A new Colony, says the New York Redactor, is to be founded in one of the Islands of the Archipelago of the Galipagos, on the coast of the Department of the Equator, lately a part of Colombia. Possession has been given by the government to a company of persons, who were about to send 30 or 40 colonists of both sexes to commence the settlement. The land, which now is called James, is to be named Florida, after Gen. Flores. The proprietors intend to cultivate every article that may be necessary to whalemen, and to form a salting establishment for salting fish for the neighboring coasts, as well as to embark in the fishery of pearl, corel, &c. All industrious settlers who may wish to take up their abode there, it is stated, are offered land, and other necessaries. The climate is excellent, with a temperature varying between 74 to 76 degrees of Fahrenheit in the hottest hour of the day, according to observations made by officers of the British ship of war Briton. The soil is good. A vessel is to sail regularly between the Islands and Guayaquil every month. Facilities are also offered to foreigners engaged in the whale fishery, as Senor Jose Villamil at Guayaquil offers to forward letters to and from the Islands. Many respectable persons compromised in political affairs, it is stated will emigrate thither. James Island or La Florida is situated in 12 minutes south lat. and 90 deg. 42 minutes west lon. from Greenwich.

Artillery Election Sermon. Rev. Charles W. Upham, of Salem, is appointed to deliver the Election Sermon before the Ancient and Honorable Artillery Company, on Monday, the 4th of June next, it being their 196th anniversary.

Disaster in New York. An afflicting calamity occurred in the city of New York, between five and six o'clock in the afternoon of the 4th instant. Several lives, and a large amount of property have been destroyed, by the falling of an immense pile of buildings. One cause of this disaster, in addition to the frailty of the structure, is said, to be the use of jack-screws in one of the upper stories, for the purpose of compressing bales of cotton. The following particulars are from an abridgement by the editor of the Boston Courier from an account published in the New York Commercial Advertiser.

The large new structure, belonging to Phelps & Peck, on the corner of Cliff and Fulton streets, and occupied as counting rooms, and a warehouse for the very extensive business of that firm, suddenly fell in with a startling and tremedous crash, causing the foundations of the buildings in the whole neighborhood to tremble. The edifice was of brick, six stories high, resting upon a granite basement of upright blocks or pilasters, of the description ordinarily in use. The building occupied about one hundred feet on Cliff street, and seventyfive upon Fulton street. Two thirds of the pile, comprising the whole front on Cliff, and fifty feet on Fulton street, was severed perpendicularly from top to bottom, and fell at once into a heap of broken ruins So sudden was the giving away, and the fall, that a gentleman, who was at that instant passing on the opposite side, in Cliff street, saw the granite blocks as it were starting out from the walls. He supposed it to be an optical illusion, occasioned by the glancing of the eye; but in the same instant, looking upward, the whole edifice was simultaneously tumbling down, and his agility alone enabled him to escape.

The whole building was filled with goods of great weight and value. The lower stories were stored with iron and tin, and the three upper lofts crammed to their utmost capacity, with cotton. The loss of property, independently of the building, will be very great. But the loss weighs as dust in the balance, in comparison with the loss of life, which is at this moment wringing so many bosoms with anguish, and the unspeakable agonies of the mangled though not lifeless bodies, that have been taken from the ruins. The number of lives lost by this distressing event, is not yet known.

Mr Phelps had left his counting room a short time before, and was at the moment of the catastrophe, in attendace at the monthly meeting of the Board of Public Schools. The other partner, Mr Peck, is in the country.

Mr Thomas H. Goddard, the book keeper, and Mr Josiah Stokes, the confidential clerk, were in the counting room, on the second floor, engaged in writing at their desks, at the time of the fall; and Mr Alfred K. Seymour, another clerk, was in the counting room, on the first floor. All three were whelmed in the ruins, and crushed to death. Mr Pitkin, also a clerk, was standing at the front door, on Cliff street, and saved himself by jumping one side the moment he heard the cracking, and running across the street. Mr O'Neil, of Utica, a customer, was ascending the first flight of stairs at the moment, and as if it were by a miracle escaped with only a few slight bruises, having worked his way out of the ruins, about fifteen minutes after the walls fell in. A cartman, named Barney Jackson, who was on the sidewalk, was partially buried in the ruins, but was fortunately rescued in about two hours with only a broken arm, and a few bruises. His horse was killed, as was also one belonging to the city, which was standing in the street.

Of the laborers at work in the store, three were taken out alive before nine o'clock, one of whom it was reported, died in a few minutes, and the other two (colored men,) were taken in the first instance into a druggists, shop, on the corner of Fulton and Gold streets, and were kindly attended to. One of them was badly injured, his head being deeply cut and covered with blood, and one of his shoulders dislocated, besides other wounds, some of which appeared to be internal. The other was not so badly hurt, his wounds being principally confined to a hand and arm, which were a good deal cut and bruised. They were sent to the hospital.

About half past twelve o'clock, the hand of Mr Stokes was seen projecting from beneath the ruins, and grasping the pen, with which he had been writing.

A colored man was taken out about one o'clock, dreadfully mangled, and carried to the house of Alderman Harper, opposite, and about six o'clock next morning, was sent to the hospital. The dead body of another colored man was taken from the ruins at nine o'clock next morning.

At two o'clock next morning, the bodies of two laborers were extricated from the ruins,—one of them was found in a sitting position, near the front, lifeless, —he is said to be a foreigner, named Pearsalt; from the appearance of the corpse, it is supposed that he lived some time after the building fell.

In the great anxiety to get at those who were underneath the ruins, several persons were injured by the falling of bales of cotton, and other goods. John Hunter, a watchman, received the force of a large bale on his breast, which deprived him of speech, for some time.

The cause of this painful disaster, is apparent to all who visit the ruins. The building was erected in the winter, and there was but little cohesion of brick and mortar. In the vast structure, there was neither partition walls, as in so large a building there should have been, nor anchors, as the irons for connecting the materials, and adding strength to the building, are called. Worst of all, the beams of the mass that has fallen, were not mortised into the timbers of the section that remains; and there appears to have been a complete breaking off, exactly as if the foundation of a part of the building had given way, and there was no connecting fixtures between the two portions of the edifice, by which the whole strength should have been united. The consequence was that the building yielded to the enormous weight of iron, cotton, and other goods, within it,—the balance not being evenly preserved. The store had been occupied but three or four weeks, and it is evident that the laws of gravitation have only preserved it so long.

Indian Invasion. The Governor of Illinois has issued orders to the militia of the northwestern section of the State, stating, that the Sacs and other Indians, under the command of Black Hawk, have invaded the State, and are in possession of the Rock river country, and ordering them to be in readiness to march against these Indians.

Appointments by the President. Horatio Sprague, Consul of the U. S. at Gibraltar, in the place of Bernard Henry. Nathaniel Pearce, of Maryland, Consul of the U. S. at Bremen, in the place of Frederick J. Wichelhausen.

Donations. It is a fact, not generally known, that every incorporated library company, is entitled, as a donation from Congress, to a copy of "The Diplomatic Correspondence of the American Revolution," edited by Mr Sparks, in twelve volumes octavo.

FOREIGN INTELLIGENCE.

Desiructive fire at Guayama. The town of Guayama, in the island of Porto Rico, was entirely consumed by fire about the 11th of April. The light was distinctly seen at Ponce. Letters detailing the event, were received at the latter place, which stated that the warehouses on the beach were uninjured. The brig Pedlar had sailed from Ponce, with a cargo of lumber for the relief of the sufferers.

Imprisonment of Dr Howe. The Paris correspondent of the New York Observer, in a letter dated March 71, states that a special meeting of the Polish Committee had been held to consider what could be done to effect the release of Dr Howe. A courier had been despatched to Berlin, and from the representation of the Prussian minister at Paris, a speedy and happy termination of the affair was looked for.

Portugal. Capt. Hull of brig Stranger, at New York, from Mantanzas, informs that he spoke an American brig full of Swiss passengers, 28 days from Havre, for Baltimore, 7th May, Cape May, W. by S. 20 leagues distant, the captain of which informed him that Don Pedro had landed with his troops in Portugal.

Paris. By a late arrival at New York, Paris dates have been received to April 3d. It appears that the cholera is spreading rapidly in that city. Disturbances had occurred in consequence of the interference of the city authorities with the scavengers, and a charge made by many, that the Government had occasioned the disorder by poisoning the water casks and the tanks of the wine merchants. It was found necessary to call out the military. The following are the latest official accounts respecting the cholera, published in the French papers.

March 31. The official accounts made up to twelve o'clock last night, and published in the Moniteur this morning, state that the number of cases of the cholera amounted to 178, of which 118 were males, and 60 females. The deaths were 60; namely, 41 males, and 19 females, Of the 118 remaining cases, there were 77 males, 41 females. There has been one case of the cholera at Saint Denis: a soldier died there yesterday, after a few hours suffering. Upon the whole, the general mortality has not been increased one sixth.

Official bulletin of April 1st., 4 P. M. to April 2d at 4 P. M.

No. of persons attacked.	
Total of the day, 158 men, 94 women,	258
Total of the preceding days,	483
Total	735
Deaths.	
Total of the day, 69 men, 31 women,	100
Total of the preceding days,	167
Total.	267

From the official accounts, made up to six o'clock yesterday, it appears that the total number of cases, from the 26th ult. up to that period, was 565, and of deaths, 365. Some individuals have also been attacked at Pateaux, Passey, La Villette, and Charenton, villages in the immediate neighborhood of Paris, and seven cases have occurred in the Hotel des Invalids, two of which have terminated fatally. We also learn that three men were attacked yesterday by the disease in the prison of the Conciergerie, but the cases are not of a very serious nature.

The last New York Inquirer, contains the following extract from a letter dated Havre, April 5th, which we have just seen.

The news received this day from Paris is more alarming. the ravages of the Cholera are extending. From the 2d at 4 o'clock to the 3d at 4 o'clock, there have been 317 new cases and 127 deaths. Total since the commencement of the disease 1052, of which 395 have died.

☞ TO SUBSCRIBERS. ☜

Subscribers for the Register whose year has recently commenced, and who prefer paying in advance, are informed that their payments will be particularly acceptable at this time.

Those from whom a full year or more is due, are respectfully requested to forward the amount soon.

Those from whom several years are due, are urged to think of us. We suffer inconveniences from their delay, to which we feel confident they would not intentionally or willing subject us.

MARRIAGES.

In this city, on Thursday evening, by Rev. Mr Himes, Mr John F. Wiley to Miss Sophia P. Boynton, both of this city.

On Sunday evening, by Rev. Mr Ripley, Capt. Charles A. Hoyt, of Augusta, Me. to Miss Elizabeth Blake.

In Cambridge, by Rev. Mr Newell, Rev. Dr Nichols, of Portland, to Miss Martha S. daughter of Stephen Higginson, Esq.

In Hingham, by Rev. Mr Brooks, Mr Lincoln Nichols to Miss Julia Ann Elwell.

DEATHS.

In this city, on the 9th inst. Hon. Israel Thorndike; Mr Thomas Philpott, aged 73, of apoplectic fit; Mrs Phebe, widow of Mr Benjamin Hurd, 45.

In Roxbury, Mrs Prudence, wife Mr Thomas Griggs, aged 86.

In Bridgewater, Joseph, son of Rev. Mr Hodges, aged 5 months.

In Hopkinton, 6th inst. Maj. William Wood, aged 72, a soldier of the revolution.

AMERICAN UNITARIAN ASSOCIATION.

The Seventh Anniversary of the American Unitarian Association will be celebrated in this city on *Tuesday evening*, the 29th instant. The business of the Association will be transacted in the Berry Street Vestry at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock. The Annual Reports will be read, and Addresses be made by several gentlemen.

ALEXANDER YOUNG, Jr.
Dom. Sec'y.

Boston, May 12, 1832.

SUNDAY SCHOOL SOCIETY.

The Public Annual Meeting of this Society will be holden on *Wednesday Evening*, the 30th inst, at the Federal Street Church, for the purpose of hearing the Report of the Secretary, and such communications or addresses as may at that time be made by the friends of the Institution. The exercises will commence *precisely* at 7 o'clock.

The members of the Society are requested to meet in the Berry street Vestry, (near the Church,) at half past six. Gentlemen of the clergy are invited to meet with the members, at the same time and place.

THOMAS GRAY Jr, *Secretary*.

☞ Those Schools which have not sent in their Reports to the Society, will confer a favor by forwarding them immedialely.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Annual Meeting of the *Massachusetts Convention of Congregational Ministers* will be held in the new Court House, (Court Square,) Boston, on *Wednesday*, 30th instant, at 5 o'clock, P. M.

At 11 o'clock the following day, the Convention Sermon will be preached by Rev. Wm Jenks, D. D. and a collection taken up for the benefit of indigent widows and children of Congregational Ministers. By order of the

Scribe of Convention.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, Vol. II. No. 4. for April, 1832.

CONTENTS.

Practical Remarks—Matt. vi. 19—34. Translation and Exposition—Matt. vi. 19—34. On Translation of Scripture. The Uncorrupted Preservation of the New Testament. The Sermon on the Mount. The Verse System. On the Mosaical Distinction of Animals into Clean and Unclean.

TRACT No. 59, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 59, of the first series of the American Unitarian Association, for May, entitled, "What is it to be a Unitarian? By Edward B. Hall." pp. 24. Price 4 cents. GRAY & BOWEN.

COUNSELS AND CONSOLATIONS.

Just published by L. C. BOWLES, 124 Washington Street, and for sale at the Bookstores,

"Counsels and Consolations, containing Meditations and Reflections on sixtytwo passages of Scripture, with particular reference to those in Trouble and Affliction. To which are added *Four Sermons*, suited to persons in Distressing and Mournful Circumstances. By Jonathan Farr."

Extract from the Preface.

"I have often felt the want of such a book as this; and several years ago I thought of preparing one for my own use. I then began to select and arrange passages of Scripture. These were to be divided into several classes, to which I was to subjoin short meditations and reflections I intended it for a clerical vademecum or remembrancer, and a book also that I might lend or give away, as need required or ability allowed.

"That there are many who might be profited by a work of this kind, will not be denied by those much acquainted with the world.

"I indulge the hope that not a few of the prosperous, enlightened, and benevolent if this work should meet their approbation, will second these humble efforts by the purchase and distribution of the volume among the children of sorrow.

"Many of those who need books of this kind, are for obvious reasons obliged to do without them, unless the more intelligent, pious, and humane, will give or lend them.

"I have had many opportunities for becoming acquainted with persons in trouble and distress; and as far as my observation has extended, I have thought that but little had been done either to supply or know their wants.

"I have taken great pleasure in preparing it for the press; and have entertained the cheering thought that some few might be benefitted by a work even humble as this, and that God would condescend to bless these feeble endeavors to soothe and support his children."

May 12.

WHITMAN'S VILLAGE SERMONS.

Just published by L. C. BOWLES, 124 Washington Street, and for sale at the Bookstores,

"Village Sermons; Doctrinal and Practical. By Bernard Whitman."

"These Sermons are not controversial in the common acceptation of that term. The great doctrines of the Gospel are introduced as motives to exertion, and as sources of consolation; and on this ground they may be called doctrinal. Most of the number relate to Christian practice, and in the proper sense of the word, may be pronounced practical. They are written in a plain and direct style, and adapted to the comprehension and common wants of all ages and classes of society. The whole are designed to make practical and pious, and happy Christians; and so far as this object shall be accomplished through their instrumentality, the prayer of the Author will be answered."

May 12.

ILLUSTRATIONS OF POLITICAL ECONOMY.

L. C. BOWLES proposes to publish a Series of Tales, on "Political Economy; By Harriet Martineau," Author of 'The Times of the Saviour,' 'Five Years of Youth,' &c.

The work is to be published in London in 12 numbers, monthly, and will be republished here as they are received. The first number, called "Life in the Wilds," is shortly expected.

Extract from the Prospectus to the Work.

"In the present state of society, no study can be more interesting to the Philanthropist, or more important to all classes of the community, than that of the principles which regulate the Production, Distribution, and Consumption of Wealth, principles on which the moral, nearly as much as the physical condition of the people depends. These principles may be so soundly taught by tracing them as they are actually working in society, and presenting them in the form of *Narrative*, as by arranging them in the scientific treatises in which alone they have hitherto been systematically displayed." May 12.

WALPOLE ACADEMY, N. H.

The Summer Term commences June 1. The Principal will spend the last week of May in Boston—will take in charge young gentlemen and ladies designed for this school,—and communicate any information respecting the school, on application at the Auction Room of Messrs. Allen & Co.

C. H. Allen, *Principal.*

Walpole, N. H. April 27, 1832. 2w.

ROBERT FOWLE.

The Second edition of this little book, *embellished with an engraving*, is just published by S. G. SIMPKINS, 79 Court street.

☞ For sale as above a great variety of Juvenile Books, and Hymns on cards. May 5.

VALUABLE BOOKS.

GRAY & BOWEN, 141 Washington Street, have for sale a copy of each of the following works, which will be sold at a low price.

Ciceronis Opera. Edit. Bipont. 1780. 13 vols. 8vo.
Œuvres Completes de Fenelon. 19 vols. 12mo.
Sermons de Bourdaloue. 11 vols. 12mo.

NEW BOOKS FOR SUNDAY SCHOOLS, &c.

This day published by B. H. GREENE, 124 Washington street, corner of Water street.

"An Only Son," A narrative, by the author of 'My Early Days.'

"Five years of Youth, or Sense and Sentiment," by Harriet Martineau, author of 'Times of the Saviour.' *Extract from the preface to "Five years of Youth."*

It is possible that, in reading books like the following, not only motherless daughters may be interested by a narrative which comes home to their feelings; but that some who have mothers may be roused to such reflections, to such comparison of their own situation and character with those of others, as may be of no little benefit to their affections. Such, at least, is the effect of the comparison in actual life, of which it is the highest ambition of this little work to be a faithful transcript.

Also just published a new Class Paper for Teachers, Price $2 per doz. 3tis. April 28.

SABBATH SCHOOL BOOKS.

Sabbath School Committees, &c. who are now about to replenish their libraries with Books, will do well to call at the "Sabbath School Bookstore," No. 13 Court St. Boston—where they will find as *good and extensive* an assortment as is to be found in any one Store in the *United States*, and on as liberal terms, (the Subscriber having purchased of almost every publisher, and paid the cash for his stock can afford to sell at the lowest rates.)

☞ Orders *faithfully* and *promptly* attended to—and any book may be exchanged, if returned in a reasonable time.

Apocryphal Testament, first American Edition, for sale as above. FRED. B. CALLENDER.

April 28. 2wis2wos.

A CARD

TO SUNDAY SCHOOL TEACHERS, &c.

BENJ. H. GREENE, (of the late firm of Waitt, Greene, & Co,) would respectfully inform his friends and all interested in Sunday school instruction, that he may now be found at No. 124 Washington Street, the front store, lately occupied by Mr L. C. Bowles. He has a very great variety of books for Sunday school and juvenile libraries, which have been selected with great care, and have the approbation of many individuals interested in Sunday schools, under the direction of Unitarian Christians. A catalogue may be found at his store; and those who live at a distance and cannot call, may send their orders, relying on the best selection that can be made, and if not acceptable, they may be returned. No. 124 Washington Street, corner of Water Street.

N. B. Several new books are in press, due notice of which will be given. 6teop March 24.

SELECTED POETRY.

[From the Winter's Wreath.]

SPRING HYMN.

How pleasant is the opening Year.

How pleasant is the opening year!
The clouds of winter melt away;
The flowers in beauty reappear;
The songster carrols from the spray;
Lengthens the more refulgent day;
And bluer glows the arching sky;
All things around us seem to say,
"Christian! direct thy thoughts on high."

In darkness, through the dreary length
Of Winter, slept both bud and bloom;
But nature now puts forth her strength,
And starts, renewed, as from the tomb;
Behold an emblem of thy doom,
O man!—a Star hath shone to save--
And morning yet shall reillume
The midnight darkness of the grave!

Yet ponder well, how then shall break
The dawn of second life on thee—
Shalt thou to hope—to bliss awake?
Or vainly strive God's wrath to flee?
Then shall pass forth the dread decree,
That makes or weal or woe thine own;
Up, and to work! Eternity
Must reap the harvest Time hath sown!

MISCELLANEOUS.

VISITS TO THE SICK.

We quote the following from the Brooklyn Monitor. The writer, as an introduction to it, says:—"I am sensible this is a delicate subject. Still I shall venture upon it a few remarks. And first I will speak of the visits of *ministers* in time of dangerous sickness. Men who have taken upon them the cure of souls, one would suppose from the nature of their office, should be men of fine sensibilities; and that every parish priest would perform this part of his duty in a proper and useful manner. With some valuable exceptions, the fact is far otherwise. The young ministers of the present day do not generally make good parish priests. Few physicians recommend their visits."

Where the minister calls, at his own time, expecting, if every one else has been forbidden access, he must be admitted, and this often happens to be at such a stage of the disease, as not only to be useless, but actually injurious. It does appear to me, that there ought to be some rule on that point. If the patient did not desire it, no person ought to introduce a clergyman, under any pretence whatever; for it cannot be claimed, but that the words of Jesus are equally efficacious without the minister. These are, or ought to be, always at hand. But where the patient *desires* a visitation, the physician ought to be consulted, with respect to the time; and the minister ought to be notified to be punctual to his hour. The office of the visitation of the sick ought to be short and appropriate. Neither should any clergyman be sent for, in whom you have not the fullest confidence, that he will not introduce strange matter, contrary to the practice of Jesus, who said, 'peace be to this house.' Nothing but peace and love, and consolation should breathe there. People should not be admitted as spectators, in a sick and dying chamber. The practice is a barbarous and cruel one, and ought certainly to be laid aside, by an enlightened community. For the purpose of introducing some observations by way of dialogue, I shall suppose a patient peremptorily forbidden any company, the authority and responsibility resting on the physician; and that an attendant is appointed, to receive and answer those persons, who may call and wish to see the patient.

The first who calls is a man of business; I wish to see Mr G—— a few moments on very particular business.

Ans. It is impossible, Sir, Dr H—— has forbidden any person to enter, even the anteroom, except the attendants.

B. Such is the nature of my concerns that I must see him. I wish him to renew the endorsement of a note at the bank, which is due this day. He has often obliged me, pray let me see him.

Ans. Mr G——, would undoubtedly do anything in his power to oblige you, Sir, or any other person, but we must not allow his valuable life to be endangered by any application to him now.

The man of law called next. How is Mr G——, this morning?

Ans. He is so sick, as to render it imprudent for him to be seen by any person.

L. I wish to see him, to take his deposition, in a case of importance, it would not interrupt him but a few minutes.

Ans. I have been requested by the family to see that the physician's order, forbidding all company, be strictly attended to; and a court of justice cannot force itself into the sick man's chamber. Dr H. will give you a deposition that will answer your purpose.

The zealot called next, and inquired into the particulars of Mr G——'s sickness, its alarming tendency, and remarked that probably the disorder was at its crisis, and other such matter-of-course conversation. Then in a very serious and urgent manner, he said, I wish very much to see Mr G——, on a subject of the greatest consequence, and I know his willingness to converse with me freely; I want one word with him *now*.

Ans. That would be very improper, to introduce any subject of doubtful disputation, to your weak brother.

Z. I feel as if what I had to say to him, was a message from God, and would you prevent me from delivering it?

Ans. It is possible that you may be mistaken, in regard to the message, and may only distract Mr G——, without doing him any good, or getting any satisfaction yourself.

Z. Sleep has departed from me, with the deep concern I have felt for my friend; there is one point upon which he is wavering; and yet if he does not believe it fully, "he shall without doubt perish everlastingly." On this consideration, may I not see him? Physicians have a great deal to answer for, when they shut up the sick from those who would administer medicine to their souls. *It is a secret opposition to the gospel.*

Ans. I do not consider myself set for the defence of the gospel, but merely to preserve the repose of my friend. I can assure you, Sir, that there is nothing connected "with opposition to the gospel," in the quietude it was thought necessary to afford my friend, in this critical juncture of his disorder. It is improper therefore for you to indulge in such feelings towards a physician like Dr H. who you know would not on any account prescribe anything injurious to the body, much less to the soul of his patient.

Z. Nothing can persuade me, that Satan does not use these measures, to shut out the light from men's hearts. I will venture a man's health, if you get the word of God fastened on his conscience; and besides of what value is a man's life compared to his soul?

Ans. I do not wish to enter into a disputation with you in a sick house, for fear of distracting the family; and therefore shall only remark, that we think every lawful means ought te be used to restore Mr G—— to his former health.

Z. Well, remember you refused me admittance, and you will have to answer for it, at the day of judgment.

A friend called, and after seeing Mrs G. and the rest of the family, and learning all the particulars of the sickness, waited some time to be invited to the chamber where the sick man lay, but finding nothing was said, he observed to the gentleman in attendance, that he was sorry he could stay no longer, and wished to shake his friend by the hand. if nothing more.

Ans. Quietude and stillness are absolutely necessary for Mr G——, and therefore no person has been allowed to see him since he first entered his room. You, Sir, of course, therefore, will not insist upon seeing him, under such circumstances.

F. I like this method well; it keeps off a number of intruders on such occasions. But you know there are exceptions to these rules. *We* were always *particular friends*, and I know he would not refuse to see me now. I cannot go away without seeing him. Every one would think it strange if I were forbidden.

Ans. You must, Sir, show your friendship to Mr G——, by complying with an arrangement, which is intended for his benefit.

An old domestic then urged Mr Howard, the gentleman in attendance, to let him see his master.

Ans. Your master is very sick, he cannot bear noise, nor the least movement. The hopping of a grasshopper would disturb him, and the smallest noise afflicts and pains him, and we do not allow any one to see him.

D. Me go *bare-foot*, me not speak, me not breathe, me look through the key-hole, to see massa! good massa! once more!

Mr Howard went with him to the anteroom, and as the door was opened for some necessary purpose, Sambo looked, in breathless silence, for some minutes, to see his pale and emaciated master, till his fixed eyes were blinded with the grateful tears that filled them.

Mrs G——, when not herself taking care of her husband, and the children, complied with the doctor's regulations. Occasionally, they took an anxious look in the same manner that Sambo did, but without ever having the door opened on purpose to afford even them this gratification.

Several benevolent gentlemen called, with no expectation of seeing Mr G——, expressed great satisfaction with the arrangement,—thought it excellent, and declared that they should follow it in their families; for that they had often lamented the gross neglect and injudicious treatment of the sick.

The great requisites and qualifications for attendance on the sick, are a quick apprehension of the feelings and wants of others; a tenderness that can feel for unstrung or shattered nerves; a patient and kind attention to the business of nursing; a light, but not too quick and airy step: a cheerful and pleasant manner; but nothing merry and noisy; no inclination to talk, avoiding all imprudent remarks to the patient; a strict subserviency to the direction of the physician, whose medicines, by the bye, ought to be labelled and apportioned into doses, which should never be deviated from, under any pretence whatever. All these things require much more respect and attention than they usually receive.

When I am sick, may Mr Howard be the guardian of myself and my family.

INFLUENCE OF EARLY IMPRESSIONS.

The following, with some slight alterations of the phraseology, is from the "Listener."

There was a man, a day-laborer he had been; but having saved a little money from his earnings, he had now a small cottage of his own. Ambition, like many other things, enlarges in the feeding; and for ten years past, his enjoyment of the cottage had been disturbed by desire for a field that lay beside it. The time came,—the savings amounted to exactly the right sum, and the good man bought the field. It was a small, stony field; it had produced nothing yet, and did not look as if it intended it. One day as I passed, I asked the good man what he meant to plant. He said, "it was to grow wheat by and bye; but being fallow ground, it would want a great deal of cultivating; it would be some time first."—And so indeed I thought; more particularly as he had expended all his substance in purchasing the field, and had not money left to buy a load of manure, or scarcely a spade to dig it. He did dig it, however, for I saw him often at the work; whether he sowed it, I cannot say: most likely not, for nothing came up. Possession, still, is great enjoyment, as many a one knows, who has property that makes no returns; and for the first year, he was quite happy in the consciousness of having a field.

At the beginning of the second year, seeing him stand thoughtful on the path, "Friend," I said, "do you sow your field this year?" "Why, likely I might," he answered, "otherwise, than that I have nothing to sow it with; and it would be lost grain, besides, the ground is not rich enough for corn. In a few years I shall be able to buy manure for it, then you shall see a crop!" and the good man's eye lightened at thought of garnersful to come. It was during the same summer, that passing through the ground, a scene of unusual activity presented itself; man, wife, and child, were all in the field, and all were busy. "What now, good friend?" I said, "this is no month for sowing corn; and I cannot say your lapful looks like it." He answered, "it is ill sowing corn upon a fallow field; but I am tired of looking at it as it is. Till the time that I can make it useful, I have a mind to make it pretty; and so we are planting it all over with these thistles." "Thistles!" I exclaimed. "Why yes," said he, with the look of a man who has solid reasoning on his side,—"I was walking, the other day, upon the common, thinking as one may do, upon my fallow field, and how much money I wanted of enough to buy manure for it, when my eye was taken by some tall, red flowers, growing in plenty on the waste. They looked very beautiful. The fine broad leaves lay gracefully folded upon the turf; their fringed heads shone in the sunbeams, with colors that might have shamed the rainbow. Thistles are of no use, I know; but then my ground will bear nothing better at present,—they will look pretty from the window, and will do no harm for a year or two: so here we are all at work. I have fetched them from the common; seeds, roots, and all, and next summer we shall see." "Friend," said I, "I have seen many men dig up thistles, but I never thought to see a man planting them." "But perhaps," said he, with conscious superiority of wit, "you have seen them plant things not half so pretty." "But your corn,—how is your future crop to grow, if you fill the ground with thistles?" "Bless your heart," said he, with a look of contempt, "why then, to be sure, we can dig them up again,—time enough yet,—may be you a'nt used to digging." It was vain to resist the good man's last argument, with all the hidden meanings with which his tone invested it, viz.; that I had better mind my own business; that I was talking about what I did not understand; that I never had a field; and that, if I had, I should, in waiting, plant it over with thistles,—therefore I passed on. So did summer's heat and winter's cold, and blithely the thistles grew. The common never bore a finer crop; and with all my prejudice, I was obliged to own the flowers looked very pretty.

Meantime the good man's store increased; the funds were forthcoming: the field was ploughed and sown; the wheat came up, and so did the thistles. A chancery suit could not have ejected them after so long possession. They had all the advantage; for while the wheat was to be sown afresh for each succeeding year, the thistles came up of themselves. Then they were goodly and tall; they lifted their heads to the sunbeams, and scattered their seeds to the breezes, while the sickly wheat lay withering in their shade. I did not question him of his crops. Every spring I saw him rooting up thistles, and every summer I saw the thistles blow; and for every one he left, there next year came up twenty. Whether, as years advanced, they became less numerous, or whether he lived to see them exterminated, I cannot say;—I have left that part of the country.

Do my readers not believe the story? Is my good man's folly too impossible? Let them consider a little; for I have seen other laborers than he, who sow a harvest they would be loath to reap, and trust to future years to mend it. Of those who doubt the sanity of my good man, many may thoughtlessly be doing the same thing; whether they be parents, whose fondest charge is the education of their children, and their fondest hopes its produce; or whether their one small field be the yet unsettled character of their own youthful mind.

I have seen a father encourage his boys to fight out an amateur battle, for the right of possession to the nearest toy, and yield it to the victor,—and when I asked him if he intended his boys should in after life take possession by force, of what they could not prove a right to, he said, "No—but boys must learn courage; they would know better than to fight for what does not belong to them, when they were men."

I have seen a teacher bring tears and blushes upon the cheek of a pains-taking booby, by showing him the achievements of his brother, assuring him, that while the younger brother was sent to college, he, for his stupidity, must go behind the counter. I asked him if he wished that when that boy became a man, he should be pained by the superiority of others, or ashamed of the station to which Providence assigned him. He answered me, "No; but emulation is the finest thing in the world,—it is impossible to make anything of boys, without the stimulus of rivalry.

I have asked a lady, whose children I saw every evening playing at cards for halfpence, and vehemently contending for success, whether she was bringing them up to be gamesters, or to waste their hours in frivoleut pursuits and unwholesome excitement of temper and feeling. Half laughing, and half angry, as at a foolish question, she said, "Of course not,—but it did not signify how children amused themselves." Of another, who was cramming her children's minds with most pernicious nonsense in the form of books, I asked if she meant that they should be weak, ill-judging, and romantic women. She, too, said, "No,—but children do not understand sensible books: she was glad to get them to read at all, and should give them better books when they were older." A few times in my life, I have seen parents take—no, not take, (for they themselves would have been ashamed to be seen there,) but send—their children to the theatre, and other public places, which they had taught them to consider inconsistent with the spiritual requirements of the gospel, and their safe conduct through a corrupting world—alleging, that it is desirable, at a certain age, to let young people taste these pleasures, that they may better appreciate the nature and tendency of them.

Admit that the thistles may be rooted out; that the girl who is taught vanity, will not be vain when she becomes a Christian woman; and the youth who is encouraged in oppression, rivalry, and pride, will not be contentious or dissatisfied when he becomes a Christian man; still be it remembered, it is no magic touch of the celestial wand that converts the bond-slave of earth into the meet inheritor of heaven. It can do so,—but generally, as regards the sanctification of the heart after it has gained a hope of pardon of its offences, the process is a long, and often very painful one. It is by fire the gold is purified. By many a painful excision the eye is made single. Sorrow after sorrow comes; draught after draught of misery is drained; and the heart has sometimes to be buried beneath the wreck of everything it has loved and delighted in, before earth and self can be crushed out of it. Why should we be so mad, so unjust to our children, and cruel to ourselves, as to increase the difficulty of the cure, because confident it will in the issue be performed? Why do we plant our ground with thistles, because, after years of labor, they may be rooted out?

AN UPRIGHT AND INDEPENDENT JUDICIARY.

The following pleasant anecdote is from Lord Dover's Life of Frederick the Great.

When the King of Prussia had determined to build what is called the new Palace of Sans Souci, part of his plan was to connect the new building with the old by a pleasure ground. A mill occupied part of the ground which he wished to include in his new garden. He offered to buy it, and pay for it considerably more than its value. The miller refused to part with it, and declared he would never leave the mill which had descended to him from his forefathers. The King himself, in one of his walks, conversed with the miller on the subject.—Becoming at length irritated with the man's obstinancy, he said to him, "You seem not to be aware that I am master, and that I can take by force what you refuse to give up to me." "Oh," replied the miller, "you cannot frighten me in this way; *We have judges at Berlin.*" Frederick was so well pleased with the answer, that he abandoned his plan, and formed his garden so as not to interfere with the patrimony of the miller. Happy is the condition of a people, when a poor miller, upon the oppressor's uplifted arm, can console himself with the reflection, *that there are judges in the land.*

PAPER.

In the beginning of the twelfth century, (and how long before we know not,) paper made of cotton was commonly used for books and other writings. A charter, dated in the year 1102, is expressly said to have been written upon cotton paper, (*charta cottonea,*) in a renovation of it by Roger, King of Sicily, A. D. 1145. This paper, which had now become common in the Eastern empire, in a great measure superseded, or rather made up for the want of the Egyptian papyrus and parchment. It is perhaps to the invention of it that we owe the preservation of such of the authors of antiquity as have come down to us, as the scarcity and high prices of parchment had been the destruction of many of them; for the monkish librarians never scrupled to erase the writings of the most valuable classic author, in order to cover the same parchment with the more precious miracles of a favorite saint. The cotton paper, however, was found not sufficiently stout and durable for important writings; and therefore the Emperor Frederick II. in his Sicilian Constitutions, A. D. 1221, ordered that public writings and securities should be written on parchment only. Still, however, the cotton paper maintained its ground for other purposes; till it was in its turn superseded by the invention of a better kind, made of linen rags.

[From the Glasgow Mechanic's Magazine.]

TO REMOVE SPOTS OF GREASE, PITCH, OR OIL, FROM WOOLLEN CLOTH.

In a pint of spring water dissolve an ounce of pure pearl-ash, adding to the solution a lemon cut in small slices. This being properly mixed and kept in a warm state for two days, the whole must be strained and kept in a bottle for use. A little of this liquid poured on to the stained part, is said instantly to remove all spots of grease, pitch or oils, and the moment they disappear the cloth is to be washed in clear water.

LIBERAL PREACHER,
FOR MAY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for May, 1832.—New Series, Vol. II. No. 5. Containing a Sermon by Rev. CONVERS FRANCIS, of Watertown, Mass. *Subject*—'The Value of Enlightened Views of Religion,' from Colossians i. 9.
May 1.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. L. *for May* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. On Reading the Scriptures.—The Scriptural Interpreter. Published Monthly. First Six Numbers.

Art. II. Deane's History of Scituate.—History of Scituate, Massachusetts, from its First Settlement to 1831. By Samuel Deane.

Art III. Meaning of Aion.—Conclusion of the Second Letter on the Meaning of Aion in Ancient Greek.

Art. IV. Natural Theology.—Natural Theology; or Essays on the Existence of Deity and of Providence on the Immateriality of the Soul, and a Future State. By the Rev. Alexandier Crombie, LL. D., F. R. S., and M. R. S. L.

Art. V. Story of Lafayette.—The Story of the Life of Lafayette, as told by a Father to his Children. By the Author of the "Children's Robinson Crusoe."

Art. VI. Beard's Collection of Sermons.—Sermons accompanied by suitable Prayers, designed to be used in Families. Vol. II. Edited by the Rev. J. R. Beard.

Art. VII. Select Works of Archbishop Leighton.—1. The Select Works of Archbishop Leighton, prepared for the Practical Use of Private Christians. With an Introductory View of the Life, Character, and Writings of the Author. By George B. Cheever. 2. The Complete Works of Robert Leighton, D. D. A new and enlarged Edition, together with the Life of the Author, by the Rev. G. Jerment.

Art. VIII. Present Movements respecting Intemperance.—Proceedings and Speeches at a Meeting held in the Capitol at Washington, January 13, 1832, for the Promotion of Temperance in the United States.

Art. IX. Priestley's Life and Correspondence.—Life and Correspondence of Joseph Priestley, LL. D., F. R. S. &c. By John Towill Rutt.
May 1.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XI. of the NEW ENGLAND MAGAZINE, for May, 1832.

CONTENTS.

ORIGINAL PAPERS. Hints to Editors of Newspapers; Acrostic; To Lesbia; On Eloquence; Sonnet—To My Sister; The two Dogs; Epigram; The Clergyman's Daughter; Maine; Reminiscence of a Retired Militia Officer; Words to Woman; Literary Portraits, No 3—James G. Percival; Leaves torn out of a Scrap Book; Powow Hill; Confessions; Hymn to May.

MONTHLY RECORD. *Politics and Statistics.*—United States, Massachusetts, Connecticut, Pennsylvania, Maryland, Virginia, Ohio, Georgia.

Literary Notices.—Poems, by Miss H. F. Gould; The History of Haverhill, Mass., by B. L. Mirick; Encyclopedia Americana, Vol. IX; Memoir of Miss Hannah Adams; Excerpto ex Scriptis Publii Ovidii Nasonis, &c., Or, Extracts from the writings of Publius Ovidus Naso, with Notes in English; Contemplations of the Saviour, by S. Greenleaf Bulfinch; Moll Pitcher, a Poem; Fifteenth Annual Report of the American Society for Colonizing the Free People of Color in the United States; The Visitor of the Poor, Translated from the French, by a lady of Boston, with an Introduction by Joseph Tuckerman; A Treatise on Shades on Shadows, and Linear Perspective, by Charles Davies, Professor of Mathematics at West Point; Views in the City of New York and its Environs; The Art of being Happy, from the French of Droz, &c.; Letters of the British Spy, by Wm. Wirt, Esq. with a Biographical sketch of the Author; The Cabinet of Natural History, and American Rural Sports, with Illustrations, by J. & T. Doughty; First Book of the Fine and Useful Arts, for the use of Schools and Lyceums, Compiled by Marshall S. Perry, M. D.; A Third Book for Reading and Spelling, &c. by Samuel Worcester; Report of the Case of alleged contempt, &c. tried before the House of Representatives of Massachusetts, by David L. Child.

The File.

Obituary Notices.

Literary Intelligence.
May 1.

YOUNG LADIES' CLASS BOOK.

LINCOLN & EDMANDS have just published a new edition of the "Young Ladies' Class Book, a reader for the higher classes in Female Seminaries." By EBENEZER BAILEY, Principal of the High School for Young Ladies in Boston. Mr Bailey's long experience peculiarly qualifies him to furnish a reading book for young Ladies, and he has executed the task to universal approbation. The beauty of the compositions selected, and the moral tendency of the pieces, must render its use invaluable in schools. Already it has been introduced into numerous seminaries, and the attention of School Committees and Instructers is respectfully solicited to the work at the opening of the Spring schools.

From the Philadelphia 'Christian Index.'

The Young Ladies' Class Book. Another school book! Well, this is not superfluous. We congratulate the teachers and the pupils of the present day upon the constant accessions made to their facilities in imparting and receiving instruction. Here is a neat class book for young ladies, made up of beautiful prose and poetry, in which the sweet and useful are happily blended. Let the young ladies' worthy teachers, commit most of these extracts to memory, and then do you teach them, by your own example, how to read and pronounce, and understand what they may have so committed. Good books are of little use without good teachers, and one of the greatest attainments in a teacher, is to be able to read well.
April 28.

BOSTON SCHOOL ATLAS.

LINCOLN & EDMANDS have just published the 'Boston School Atlas,' embracing a Compendium of Geography, fifth edition, containing eighteen Maps and Charts, and fifty Engravings. The following is the notice given of it by Mr James Furbush, Principal of the High School in Portland.

Messrs. LINCOLN & EDMANDS,

I have examined the Boston School Atlas, and think it admirably adapted to beginners in the study of the subject treated on. It is what is wanted in all books for learners—*simple, philosophical, and practical.* I hope it will be extensively used.

*** This fifth edition is embellished with many useful engravings, and a Compendium of Geography has been added to the work which enhances its value. It is the cheapest Geography now before the public, and contains all that is necessary for the common Schools of our country. Instructors and parents are invited to examine this enlarged and improved edition.
April 28.

EMERSON'S SECOND PART
OF THE
NORTH AMERICAN ARITHMETIC,
IS THIS DAY PUBLISHED
BY
LINCOLN & EDMANDS.

THE plan of this book is such that Mental and Written Arithmetic are very happily and conveniently united. Although *rules* are not excluded from the book, yet the illustrations which the author has introduced, render the operation on numbers so clear and interesting, that the learner is prepared rather to make rules for himself than to rely on them from his book.

Boston, April 23, 1832.

UNITARIAN ADVOCATE,
FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 5, for May, 1832.

CONTENTS.

Family Worship. The Friendship of the World. Some things which I read in the Scriptures, compared with some things which I do not read there. Spirit of the Pilgrims. Memoir of Miss Hannah Adams. *Intelligence.*—Temperance. Auxiliaries to the American Unitarian Association.
May 5.